

is Erasmus' account of the performance. " On Good Friday Colet preached a noble sermon before the king and his court, on the victory of Christ, exhorting all Christians to war and to conquer under the banner of Him, their proper King. For they, he said, who through hatred and ambition were fighting, the bad with the bad, and slaughtering one another by turns, were warring under the banner, not of Christ but of the devil. At the same time he pointed out to them how hard a thing it was to die a Christian death; how few entered on a war unsullied by hatred or love of gain ; how incompatible a thing it was that a man should have that brotherly love, without which no one would see God, and yet bury his sword in his brother's heart. Let them follow, he added, the example of Christ as their Prince, not that of a Julius Csesar or an Alexander. Much more to the same effect he gave utterance to on that occasion, so that the king was in some apprehension lest the soldiers, whom he was leading abroad, should feel their courage gone through this discourse."

Henry summoned the intrepid preacher to an interview at Greenwich, and after an explanation, which entirely removed his apprehensions, pledged his health in the well-known words, "Let everyone have his own doctor, and everyone follow his own liking; but this is the doctor for me."

The wave of reform on humanist lines was in England, as in other lands, the precursor of the wave of Protestant reform, which reached English shores from over the North Sea. But while the humanist wave sought to purify, the Protestant wave sought to submerge the old Church. The evils against which a Colet or a More raised his voice served merely as a vantage ground to the militant Protestant for the attack on institutions and doctrines to which a Colet held fast. Men like Tyndale, Frith, Barnes demanded reform on the lines of Luther or Zwingli, not of Colet. The demand proved premature, however. In spite of the abuses rampant in the English Church, there is no reason to believe that the mass of the English people were so hostile to the hierarchy as in Germany.

There was indeed, and had long been, a strong dislike of the papal supremacy on national grounds, and laws such as the statutes of Provisors and Prseemunire had been made